

# The office and

duety in fightynge for our  
countrey. Set forth with dy-  
uerse stonge argumentes ga-  
thered out of the holy scripture  
prouyng that the affecti-

on to the native coun-  
try shulde moche  
more rule in vs  
christians

Then in the Turkes and infi-  
delz, who were therein so  
feruent, as by the  
ystonis doth  
appear.

1545

To the ryght honorable  
and my syngular good lord and  
mayster, syz Anthony Sentelegier  
knyght, of the moost honourable  
order of the garter, one of the  
gentlemen of the kynges  
hyghnes moost honou-  
rable priuie chambet,  
and lord deputie  
of Icelande.



EYNGE so ma-  
ny wayes bounde-  
onto your lordes-  
shipp, for the most  
gracious, bountie-  
and myntycence,  
which in the tyme of my greuous  
calainitte you haue vnto me exten-  
ded. I thought it shulde be noted  
in me a poynct of muche ingra-  
titude, to be so longe absent from  
my countrey without hauninge to  
you

you therfore due officious thākeg,  
wherfore I haue devised to presēt  
your honour with this my p[ro]p[ri]e  
lucubraciō. That þ same may be  
an exāple of my assiduous studie  
and desyre to accomplish the d[omi]n[ic]e  
tyme, wherewith your lordeshyppe  
haue me so often bōude. The mat-  
ter may be as well conferred to the  
feruent affection, whiche alwayes  
I haue borne to my countrey, and  
to the grefe of my p[re]yze erche, as  
also wholy attributed to the moste  
godly purpose of our ingost pray-  
soneraygne lordē the kynges ma-  
iestie, in settynge forth his loyal  
subjectes agaist ȝns enemis. In  
the one respecte it take i[n] to be  
a greate nedeful for us to gyuen  
And in the other (for this present  
tyme) somewhat apt for your lyfe  
domē to receyue! That the same  
beinge perused, corrected, and set  
anon

A. II. forth

forch by your honourable maye haue  
creadite with al men, the more ver-  
tiblye to do thair most bounden  
dutie, even in brightynge for their  
chirrey, as the sapient Card. Wolsey  
counsell. In my most humble man-  
er I beseech yow your honourable  
lordeshippe to note therin not  
my feinerious audacie and crudel-  
ties, but my wyllynghe herte to do  
my dutie to my parre & to swade  
ther, in þe I may to do the lyke. I  
haue constrainyd this litle wroke  
to moche bretches then I ought, le-  
yng out the examples and histo-  
ries, wherof your lordeshippe is  
so well fullome, that I fearede the  
readinge of them shulde vnto you  
somewhat redous; notwithstanding-  
lyng I knowe ryght well the re-  
hearsall of them shulde adde to  
my wroke no lyttle couloure of  
þe wyalyson: whiche thynge I refe-  
rre  
vnto .iiij.

sones beseeche youre myssedome to  
accepte accordynglye, besee-  
chynge almyghty  
god to sende  
you moost  
hartely  
well to fare.

Your moost humble  
& obedient seruaunt  
**Edward walsh.**

**T**his oracion was pronounced  
by Edward de wallhe, at  
severall tymes vnto his  
felowes in litynge  
at the seige of  
Boloingh.



**F**TCES tymes  
consideryng with  
my selfe most har-  
tely beloued fren-  
des: the high and  
most vertuous re-  
specte, which the famous romayn  
**P**receptu  
**L**atonis. Cato hadde to the common wele,  
**P**roposi- when he so earnestlye amonge o-  
ther his moral p<sup>r</sup>ceptes did teach  
cio. that we shulde fyght for oure cou-  
trye. I thought it myght be ney-  
**G**eneuo- ther inconuenient no<sup>t</sup> yet incomly  
lentiam consiliat a but very commendable and neces-  
sua et au- sarye for vs that I shuld bestowe  
ditorium persona. this small layser, in declarynge vn  
to you

to you some argumentes and per-  
suasions touching our most boun-  
den duetie to oure native and na-  
turall countreye. That ones hea-  
rynge the same, as we that haue  
redde and perused thy storyes of  
the noble feates of them that es-  
tayned immortall glorie in that  
behalfe as therby encoraged, you  
also with semblable alacritie and  
towardnes may vertuously ad-  
uaunce youre selues to follow the  
wholsome doctrine of þ Sapient  
Cato. And notwithstandinge  
that after I revolved this attemp-  
tate in my mynde and w inwarde  
contemplacion behelde every wap-  
howe I myght best begynne, and  
begon, procede and so condylge  
perfourme it accordinge the due  
expectacion that you myght haue  
of me, interpryng the same, I  
foud it to be a burden heuer then

Scopus.

A.iii. I myght

I myght wel sustayne seing right  
A difficultate rei attentiores  
wel yf I shuld take thoccasions  
to write, than the mater stely offe-  
reth to my hand: no volume could

Inca.

1400

comprehend the same, and scantly  
the hole entreal of my lyfe shuld  
therevnto suffise: yet as the maner  
is of other recent writers takynge  
this sodayne occasion as well of  
my propre exile, as of the most god-  
lye quarels of our moost dread so-  
ueraigne lord kyng Henry the  
eyght, who most tenderly despeth  
the welth of hys loyall subiectes  
and painefullly stodyeth for the  
same: the trompe wherof foun-  
deth through eoute al the regions  
of the earth, and shalbe doubtles  
soone a miroute to all suche as  
shall hereafter desye to gouerne  
in a commonwele, I can no lesse  
doo then expresse vnto you, such  
synple reasons, as haue at this  
Tyme

present.

presente concurred in my memo-  
rye touchyng our sayde mooste  
bounden deutye and office to our  
natiue countreye, whiche I haue  
gathered together partelye of the  
sayenges of famous auctours  
and partely of the experiance that  
I daylye se in men of noble In-  
gene and vertuous educacyon.

Trusyng that thereby, the zele  
that nature hathe in me kendled  
towarde my countreye, may apere  
in me not onelye inextynguyble,  
but also alwayses bygylante and  
cyrcumspete for the good and  
commodyte of the same. for  
yt anye of vs, hauyng receyued  
offycyous pleasure at our frendes  
handes, wyll not onelye rememb-  
ber the same with tendryng due  
thankes, but also euē shewe apa-  
rant tokens of our good wylles  
to regratifye it with lyke offyce,

Consilia-  
rios regis-  
os sibi ed-  
cilitat, dum  
circa rep-  
sc adeo so-  
licitum  
predicat.

Sillogis-  
mos.

why

why then, consideringe that by the  
example of our fathers we ought  
to be alwayes thankefull for oure  
nutricion. Shuld we not accumu-  
late and heape our thankes and  
officious dueties to oure natyue  
contrey, by whose ayde moost prin-  
cipally we were not onely produ-  
ced and nouryshed, but also preser-  
Hys ma-  
lis infan-  
tes obno-  
xii sunt  
marimi.  
ued when we coulde neither speke  
nor go nor yet of our selues euite  
þ peryll of fyre water yron or such  
lyke daungerous thinge, whereby  
we myght peryshe in our infancy.

I benefi-  
ciis.  
By her benefite, we fyſte learned  
to go on the grunnde, and in a mira-  
ble maner to frame oure babyſhe  
tongues, to speake oure mother  
tounge or contreye language. By  
her benefite the stronge, the weke,  
the poore, the ryche, the noble, and  
thynferior persons lyue together  
as are serued together in their vo-  
cacion

carrieth with þ necessaries of theyr  
bodye. In our countrey we fynde  
þd beholde the most beautifull  
þyghtnes of the sonne, which the  
everlastynge god hath so disposed  
to the use of man, that beyng cō-  
mon to al þnacions of the earth, it  
extendeth beames and lyght, as  
though the same were propre to  
eche countrey: wherein the worke  
manshyp of god appereth to be e-  
quall unto vs his sapience, exce-  
dinge the iudgement of man. Out  
of her womb be dyd ebullulate and  
þsynghe the water wherewith the  
most heauenly ceremonie through  
which we are called christians was  
in vs perfourmed. By her benefit  
the rude feldis of oure understand-  
yng, readie to growe to all kynd  
of vniclene thinges, were sowen  
with þ diutine preceptis of þ gospel  
without the instructions whereof  
Baptiza-  
tur in pa-  
tria.  
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*Lucianus  
in opusculis  
de patria  
encomio.*

*A contra-  
rit obiec-  
tione.*

we shulde be as thinkeles than  
do not knowe god, who can there-  
fore repende condigne offyce so  
thake though we dyd study payn-  
fully for the same. And as the fa-  
mous auctor Lucian sayeth, there  
is nothinge in this wylde, so ho-  
nourable, or so godly, wherof the  
goodnes of the nativie contrey is  
not in some respecte a maistres, &  
an occasion. Nether can we name  
the commoditie, the pleasure, the  
qualitie, the honoure or any other  
good thyng wherof the natvye  
countrey is not to be thanked. Ye  
though our contrey were in dede  
so baraign, as that she shuld nede  
the scuytes of other realmes and  
so rude of tonge, þ in treatinge of  
swyghtie matters we shulde nede  
the ayde of estrange languages:  
þ yet resteth in her as in þ originall  
land principall a great occasion of  
suf thankes

thankes and immortall prayses.  
Moreover let vs consider the ve-  
ry instruct of nature that worketh Natura.  
universally in all men, who was  
ever so unnatural, ye though he ex-  
telleth many in auctorite & power  
in the straunge contreye, to be de-  
duced with the pleasant and volup-  
tuous contemplacion of the cōpasse  
and riches of great cyties, þ costly  
byldyng of edificis, or any lyke  
blandiment, that he woldre totally  
forget his native contreye. Perad-  
uenture in the comparison oþ weþ-  
inge together of the goodnes of  
countaynes oþ famous cities, men  
wyl haue sometyme consideraciō  
& respecte to theyȝ amplitude, cle-  
gance, plentifullnes & riches. But  
nowme at all þ nature hath rightly  
educed, wyl chose for himselfe a  
more mete place to dwell in, then  
his natvre conntreye; preferring  
the

the same w<sup>t</sup> all her faultes, to al p-  
ropious & rygh places of þ world.  
Thus do the legitimate & true  
children. Thus do the fathers also  
so that be honest, good, and rygh-  
tuous. A chylde certis haueinge  
any respecte of humanite wil not  
prefer in honour any mortal crea-  
ture to his father, nor the father  
embrace with more fatherly affec-  
tion any younglynge before his na-  
turall chylde, yf then we owe due  
honour to oure fathers as by the

Mituum  
parentum  
& filiorum  
officium.

Honora  
patrem et  
matrem.

very commandement of god we  
are bounde, howe great study and  
industry & requisice of vs to forse  
that no w<sup>t</sup>ake or euyl inape come  
to our natuare contrey; wherin our  
fathers are preserued and kepte,  
howe can it be sayde, that we do  
due honour to our fathers, yf suf-  
feryng a pernicious myschef to  
growe agaynst our countrie wele  
that

that successiuely maye destroye  
the same: we spare our bodyes or  
goodes to take it awaie, and to  
establishe a certayne order therin  
accordinglye: yf we be bounde to  
oure fathers, we be moche more Locus a  
fortiore.  
bounde to our lynnage, and so per  
quensequently to oure countrey,  
whereto they are consecued. You  
maye beholde the aged man, who  
all his lyfe tyme hath lyued sump-  
tuously, rejectynge all maner the  
coimmodytē ease and pleasour that  
he hath in the straunge countreye  
howe he wisshest most instantlie  
in his nativē countrey euē to re-  
pose his bodye as it were on the  
breſt of his naturall mother: yea  
nature worketh with ſuch fearce  
in men that whyle they ſuspecte  
them ſelues to be apprehended in  
an unked countrey thinkynge ther  
to be buryed and turned to þ dust  
they

they can not but euermore desyre  
to departe. And the moxe we haue  
seen men come to the opinion of  
wysedoine and to the nomber of  
yeares, the moxe subiectes they see-  
med to be to this affectiō that you  
haue herde here rehersed. ye anye  
alliant or straunger, that lyke a  
bastarde or spurious vilipendeth  
the name of his natuie countrey,  
estemyng exile a small matter, &  
lyke a glotten reposinge his felici-  
tie in the stinkynge and bestly vo-  
luptuousnes of the body, and the  
vile pleasures of þ same, yeldinge  
his industrie to satisfye concupis-  
cence, without studie charge or co-  
sideracion of the wele of his coun-  
try, is in no wise to be prosecuced  
with thargument of a gentle and  
regratifieng harte. Moreouer  
the goddis (as poetes do sayne)  
do delite in their natuie countrey,  
who

who, as Lucyan sayeth, behol-  
dynge the whole possessions of <sup>Lucianus</sup>  
men with the compas of the earth  
and oceam: and knowynge them  
selues, as they wite to be owners  
thereof: yet every of them prefer-  
reth with more inwarde affection  
his natuue countrey then any other  
place of the woldewout respecte.  
Whose opinion I haue here to  
you rehersed, to thende onely that  
the affection, which is borne from  
the beginnigne to the natuue con-  
try, maye appere to you thereby.  
But let vs haue oure recourse to  
the holy scripture, which is farre  
from the faynige of poetes, and  
considre we that is sayde of our sa-  
uiour Jesus christe the verye ow-  
ner and redemer of the wolde,  
wherof the holy prophet Micheas <sup>Miche.s.</sup>  
enspiced with the spirite of god re-  
kenyng with him selfe the honour

B. due

due of all men to their nature cou-  
trey sayeth these wordes folowing  
**Mathei. 2** which the hely euanglyste Ma-  
thewe reherseth in his seconde  
chapter. Thou bethleem sayth he,  
of the lande of Juda, arte not the  
lest amonge the princis of Juda:  
for out the shall there come vnto  
me y<sup>e</sup> captayne that shall rule my  
people Israel :yf the holy prophet  
of god did note such respect in our  
**3 portio ne** sauoure Jesus Ch<sup>r</sup>iste whiche  
doutles in that he was man, was  
in hym aswell assyduous as ser-  
uent. The scripture testyfyceth the  
same by that he so tenderlye dyd  
wepe for the dissolution of Jeru-  
salem, and sundreye other exem-  
ples whiche at this presente I  
neade not to rehearse. What in-  
humayne, yea rather what bestly  
instyncte shulde rule in vs yf we  
shulde haue no affectyon of loue  
· rising

Luce 19.  
Io. 11.

risyng in oure hartes to our na-  
tive countrey, whose fathers and  
whole generacion and progenie is  
earthy & of the erthe, who as you  
haue hardē receaue so many offi-  
cious cōmodities by her only bene-  
fite. In this place by occasion of þ  
inatter wherof I treate, I am cau-  
sed to remēber þ moost detestable  
vilenie of Delapole, Path, Gar- Delapole  
rot & such others as w̄ like mad- Path.  
nes not only haue forſake þ swete  
vicisitude & offices of their nativie  
countrey. But also w̄ most execra-  
ble & vngodly ingnoiminie haue  
wrought most falsely & trayterous-  
ly against þ same. How be it lest I  
shuld seeme i their vituperie which  
no tunge can condingly utter to  
digresse from my purposed mat-  
ter, I leue to them for a perpetual  
torment to their hartes the same  
whiche the makers of the lawes

B.ii. haue

haue ordeyned to punish greuous  
offendours, even exile. And for an  
everlastinge example of their con-  
tumely the, most excellent benefi-  
tes whiche they haue receaued of  
their sayde natyue countrey, to be  
cōtrēp̄ysed in the sight of all the  
worlde with their abhominable in-  
gratitude & vnthankfulnes. Let-  
tyng you to witte that who so e-  
uer offendeth in þ like trespass, not  
only breketh the bounde of al hu-  
manitie and gratitude, falleth frō  
the high degre of liberty, renegeth  
for euer to runne in the race of ho-  
nor, but also transgresseth þ high  
institution and prouidence of god  
wherwithby inexplicable presciēce  
he hath ordeyned, and constituted  
eche man to lyue vnder þ powers  
of the earth as it is written in di-  
uerse places of the holy euangelye  
þ apostol we can not be therof ingnozaunt:

Io. 3 et 17  
ad Ro. 1,  
þ apostol

not

not vnder such powers as we our  
selues shall chose or desyre, either  
through our blynde affections or  
otherwise: for he by the wounder-  
ful depte of his wisedome & his in-  
uestigable wayes of for knowe-  
ledge, before we came to þ world,  
hath ordyned prouyded and ap-  
poynted for vs, exp[ress]ly that we  
ought in that behalfe to obserue  
and folow: in shewyng our duety  
to our natuie countrey without we  
shuld after the maner of gvautes,  
as sayth the Proverbe syght a= *Cum diis*  
against god, & wroke against his be pugnare.  
hestes. It may be well appercea-  
ued by this hyghe prouydence of  
god þ among al trāsitory thinges  
we are principally bounde to our  
natuie countrey, And also that it  
maye not lye in vs to chaunge þ  
god hath appoynted the same be-  
inge eu[n] the verye fy[r]ste gyfte þ

*Epilogus  
principali  
tis.*

B.iii. we

we receyue of our creator, by this  
also the wordes of the romayne  
Oratour Tully, apere to be true  
where he sayth that oure byrth is  
the possession of our natuue coun-  
trepe. It can not be exp[ress]ed vnto  
your sightes by more biuely coul-  
lour of rethorickē, how moch com-  
moditie and office accrueþ vnto  
vs that be the germayne Citizens  
of our natuue contrepe. Then if it  
myght be depinged before you,  
howe intollerable calamitie and  
unquietnes is to them that be ba-  
nished and expelled frō the same,  
who beinge totally descruciate by  
the grefe of their perigrinacion,  
cesse and to affirme that amonge  
all the good thynges of the wold  
the natyue countrey is the beste.  
And miserably complayning their  
infortunat[e] and wretched lyfe, for  
that they inhabite not their na-  
tyue

tyue countreye, they esteme them  
selues for that cause onely, most in-  
fortunat though in al other thin-  
ges, they haue their hartes desire  
of all the riches and pleasures of  
the worlde. And how they that for  
a while, as estrangiers and ali-  
antes haue leaded their lyues ha-  
uyng attayned no lyttle splēdour  
and glorie, eyther by ryches and  
possessions, dignite and honoure,  
notable fame of excellent lerninge  
and Ingene or renowne of diuine  
vertue, striuen together who may  
first coime to their natine countrey  
as though no wher elst they might  
with praye exersyce their sayde  
goodes to the contention of  
their myndes : ye the more I  
haue sene men auctorised and ta-  
ken as mete tachiewe greater  
attemptates the more they seemed  
to accelerate , to their natyue  
**B. llii.** contrey

Alienige-  
ne.

Nihil no  
tencitur  
patrie.

Notat  
tria vitia  
quibus ho  
mines de-  
tinentur a  
rep.

Luce.16.

country to thende they might cō-  
uerte their industrie to the behofe  
thereof. So as truely I am made  
of the opynion that the whole stu-  
dye and labour that men take to  
attayne knowledge or to heape to  
gether treasours is pretended to  
thende either they myght with the  
same do profitte in exercising li-  
beralitie in tyme of neade or els in  
doing some laudable thing where  
of high commodite myght growe  
to the coinnenon wele, you maye be  
sure I meane not here these grose  
marchauntes these sarcastical p̄re-  
stes and possessioners of greate a-  
nuyties nor suche others, whose  
iudgementes touche nether heuen  
nor earth, but is caried with suche  
auydyous desire to hepe and to  
kepe as hath no maner ende.  
These without doubt repose their  
whole felicite in the wicked Mam-  
mon

mon without further purpose thereto  
to se the same locked vp as þ high  
treasour of their hartes. The very  
Etnickes that never recaued the  
fayth and consolacion of the word  
of god nor herde the manifolde re-  
proches þ Christe layeth against  
the ryth for their abuses (were not Ma.6.  
Luc.21:16  
so blynde but they wolde for their  
countreyes sake bestowe not only  
their goodes but also their bodies  
as by examples I wyll somewhat Secundū.  
declare. I meane not also these stu-  
dentes that studie a great perte  
of their yOUTH with great diligēce  
and paynes to thende they myght  
vnder coullour of the lawe or the  
worde of god, wōke thinges for  
their priuate ease, and comodi-  
tie: a great nomber of suche by-  
des bulden theyr nestes in the  
braunches and vnder the shadow  
of good doinge, whiche dayly in-  
uent

uent newe craftis of dissimulaci-  
on. These studie & watche always  
to encrease and augmet their bo-  
luptuous ease, and amplifie their  
possessions and lyuelode, not re-  
gardingynge thancious thoughtes  
and studie that they are bound to  
take for the common wele and p<sup>r</sup>e-  
seruacion of the churche of God.  
Soch haue not receaued reuelaci-  
on of the respect that our saviour  
Jesus ch<sup>r</sup>ist had to þ cōmon wele  
when he payed the peny founde in  
the fisshes belly, and when he aun-  
swered the pharisees touchinge þ  
tribute due to Cesar, neither consi-  
dye they the study and circumspec-  
tion whiche the apostles, Peter,  
Barnabas, and Paule had to the  
cōmon wele, in preaching the gos-  
pell, obseruyng alwayes the cir-  
cumstances that made for the com-  
mon wele; which thinges and ma-

Ma.17.

Ma.22.  
Luce.20.

Petrus.  
Bar-  
nas-  
bas.

Paulus.  
Passim in  
actibus  
Apostolo-  
rum et  
epistolis.

ny

ny other necessarie instructiōs for  
our chris̄tē sotietie, while they stu-  
die the contentious and inutile ru-  
les of Duns, Thomas and suchē  
others, and while they sticke in de-  
fuse & insoluble questions of diui-  
nite, are declared vnto vs w̄ great  
& heuēly discrecion by þ very Et-  
nickis as Plato, Socrates, Ari-  
stotle, Tully, Cato, Seneca, Plu-  
tharch & al other famous auctoꝝ  
þ euer hitherto did write. I wold  
o god þ such were thindustry and  
good myl of our prestes & studien-  
tes þ are allowed to sit at home to  
preach þ gospel & ministrē þ lawe,  
peraduēture, in such heuenly iud-  
gemēt they had þ help of þ spirite  
of god, whose gracis are further  
extended then we can interprete or  
defyne. Neither do I meane such  
as are reprooued by Deinosthenes  
that sometyme were militorynge in

Johan-  
nes Duns  
Thomaꝝ  
de aquinc-

Plato.  
Socrateſ.  
Aristote-  
les.  
Tullius.  
Cato.  
Plutar-  
chus.  
Seneca.

Spūs pa-  
racletus  
namq; di-  
citur spū  
dozodotis

Tertium  
Demosth-  
nes.

Grece

resp. De-  
mocratica

Greece for the onelye lone of mo-  
neye and profite, without the in-  
ward study that they shuld haue  
to do the honour of their countrey  
who for that they trusted in the  
corrupte myndes of their captay-  
nes to be by the reaceaued agayne  
to fauour when they wold for mo-  
neye. Went about when any daū-  
ger came vpon them, euery man to  
sauie himselfe without any respect  
to the shaine that they therby dis-  
serued. Wherefore the said Deimo-  
sthenes extolleth with high praise,  
the order taken for soche in the cō-  
mon wele of **Democratia**: where  
suche offendours coulde neuer a-  
gayne be receaued to fauour. And  
where many excellent honest and  
rightous iſtituciōs were set forth  
very necessary for eche man that  
is beneuolent or studious for the  
good of his countrey to obserue  
and

and folowe, which for your sakes  
I trust shortly to se transphrasēd  
into our mother tonge, notwithstanding  
standyngē that in this exēmple of  
the cowarde grekes I can in no  
wise meue you. Whose deades be  
manifest ynoughē thankes be to  
god in declarynge your wyllynge  
hartes, to do the profitte and ho-  
nour of our natyue countrey.

Of these defectus that you haue  
herde, I myght set forth domesti-  
call exēmples, wherewith my wo-  
des mygh be opened euēn to your  
owne eyes, but made odious and  
greuous vnto some mens hartes.

But because it is necessary for hym  
that wolde exhort the people, to al-  
lure them with swete and pleasant  
instructions, to acquire fauour at  
their handes, for without that no-  
thinge is to thē acceptable, I will  
not so manifestlie set forth þ faultis  
whiche

Locis co-  
munis d  
auditorū  
beneuolē-  
tia:

which (without my speche) shalbe  
with such as I haue saide, conſtructed  
more and more to their perpe-  
tuall vitupery, & contempt, and to  
the immortall glorie, and vnſpea-  
kable renowme of þ noble hartes  
that be of ſuche humayne, and offi-  
cious ingene, as knoweth their bo-  
dies and goodes to be euē the ve-  
ry poffeſſion of the common wele  
of their nature countrey. And thē  
ſelues as Tully ſayth to haue ben  
borne to the uſe thereof. Sythens

Marcus  
Tullius.

Demosihe  
nus.

therfore the noble oratour Demo-  
ſhenes not only couēteth him ſelue  
unhable to dilate þ noble vertu &  
þ honour of ſuch, who as I haue  
ſaid, ar giue to þ commō wele but  
alſo affirmeth þ whole vigour of  
rēthoricke to be thereto iſufficiēt:  
I were worthy to be redargued of  
moche arrogācy yf I ſhuld attempt  
to make vnto you a diſſiniciō ther-  
of

of . He doubteth not to call such  
men the very soule of their coun- Anima pa-  
treye, bycause of their magnifi- trie.  
cence and nobylitie of harte, shew-  
ynge the same by an example of  
Grece, howe when such Citizens  
were decessed and passed out of  
the worlde the whole dignicie and  
noble aucthoritie of Grece, was  
taken awaye and fordone . He  
calleth them also the lyghte of Lux pa-  
their countreye, meanings that  
as the lyght beinge taken awaye  
frome our vse, the rest of oure lyfe  
shulde be vnto vs tedyous : euен  
so the sayd noble cytizens beinge  
departed the spendour and gloþy  
of Grece, was turned vnto my-  
serable darkenes, and so the com-  
mous brought to ryght great ru-  
yne and decaye . By whiche ex-  
amples it is playnly aparant how  
muche difference is betwixt them  
that

that take paynes in the common  
wele of their countrey as you do.

A contra-  
cioꝝum  
comparas-  
cione.

And them that lye luckyng at  
home lyke vnproufitable ye rather  
vnnaturall and bestlye people, þ  
wyll not loke to render mutuall  
offise and thanke to so many and  
spontayne pleasures, that theyz  
natvie countrey mynyſteth vnto  
them.

Virtutis  
consum-  
matio for-  
titudo.

And bicause that this that  
you haue herde is the byue foun-  
tayne of honour and the very of-  
fyce of fortitude, whiche of all ver-  
ties is the consummate perfectiō.

I wyl exhort, that we, who the for-  
knowlege of god hath destinated  
to be of the noble church and con-  
gregacion of Englande and Ire-  
lande: lacke no courage to ad-  
uaunce our selues defendinge the  
woþhy faine whiche our fathers  
before vs so longe tyne haue de-  
fended and preserued. And regar-  
dynge

dyng the great & noble magnan-  
mitie of the very Ethnickis, let no  
defecte or slakenes be in vs to per-  
sourme so noble & worthy an inter-  
prise. The Eettheans knowyng  
þ their prince Erethea dyd put to  
death his owne doughters called  
Hiatyntidas for his countreyes  
sake, thought it shuld be vndecent  
for them, seinge their prince being  
immortall and doinge so moch for  
their cositrey, to estenre more their  
mortall bodies then immortall ho-  
nour. The Agidians also knowe-  
ynge that their prince Alceus dyd  
fyrst estableyshe lawes and insti-  
tucions in the comon wele, wherby  
he attayned immortal praise, were  
animated rather to dysppse theyr  
mortall bodies then to be lyuers  
in Grece, after that the honour by  
him gotten shulde be in theyr de-  
faulc lost. The Leontians knowe-  
ynge

*Exempla  
magnan-  
mitatis  
quorundam  
Et nico-*

C ynge

puge holme the doughters of their  
prynce Leon offred them selues a  
sacrifice for their countrey, thought  
it shulde be an argument of moch  
vilenie in them yf they shulde be  
counted inferiours in fortitude, &  
**Acamans** magnanimitie to wome. The Alca-  
mantians also remembryng the  
verse of Homer, howe the immo-  
tal prynce Alcamans did sayle into  
Troye for the saluegarde of his  
mother thought it shulde be re-  
quisite in them to bestowe theyz  
mortall carcase for their countrey  
the same beyng the conseruatrice  
of all their parentes and progenie  
from the first of them to the last.

**Cecropide** The Cecropians also considering  
howe their prynce Cecrope was ta-  
ken to be pertely a man and pert-  
lye a dragon for none other cause  
then that in ingene and iudgement  
he resembled a man, and in vigour  
a draggone

a draggan, in thaffaires of the co-  
mon wele. And lykewyse Thantio  
chians for gettyng not that their  
prince Antiochus was sonne vn-  
to Hercules determined in they  
hartes either to leade a lyfe wor-  
thy the nobilitie of their pynces,  
or els to dye with the honour to  
them selfe. With diuerse, ye innu-  
merable others as well Grekes &  
Romaynes as of other common  
weles the examples whereof to be  
shewed our present leysac doth in-  
hibit. If then such magnanunity  
dyd reigne in the hartes of the be-  
ry infidels, whiche in dede þ lawe  
of nature gyueth in yeldyng their  
personnes to so many teoperdies  
for their countreyes, hows muche  
more shulde the lyke desire be euē  
inflained in our hartes who haue  
above the lawe of nature the glad-  
tydynge of helthe, the gospell of

Epilogos  
cum argu-  
mento.

C.ii. out

¶er diuina  
na. 1070d*it* 140  
our saulour Iesus Christ, whoe  
emptyng not the lawe of nature,  
from his holy rules: hath furched  
promised vs that our bodyes shall  
be reysed agayne with greater per-  
fection. ye with incorruptible glo-  
rie, the hope whereof onely certis  
is no smale ioye and solace to our  
hartes, and an efficacie remedie to  
put awaye from vs thancious &  
formidelous thoughtes þy might  
rise in vs of our fleshe, whiche we  
haue aboue thin sydeles, and Et-  
nickis that wante hope. Yf we  
shulde seme to staye and space our  
wretched bodyes from so noble an  
interprise what maye thin sydeles,

¶hristoste- as saynt John Chrysostome saþth  
mus. laye to our charge: what will they  
not cast in our teeth: These be they  
that so constantly affirme that ther  
shalbe a resurrection of the dedes:  
sayre wordes but their deades

Draue

drawe not after that lyne, w<sup>t</sup> their  
wordes : they affirme that there  
shalbe a resurrection of the dead,  
but they dispayre in their hertes.  
Let not vs therfore frustrate the  
hope that our sauour Iesu christ  
hath gyuen to vs for the recom-  
forte of our hertes, as sayth saint  
Paul; lest we shuld lament and  
morne lyke them that want hope.  
And yf thysideles reueibyng  
the magnanimitie of their princes  
were so animated : Howe moche  
more shulde we be eueng炎amed  
beholdyng the princely clemency  
forrude and magnanimitie of  
our liege and naturell kyng e Hen  
ry the eyght by the grace of god  
kyng of Englaunde Fraunce and  
Icelande defendour of the fayth  
in earth vnder god of þ churches  
of Englaunde Icelande þ supreme  
hede, & of his noble progenitours  
which

hortatur  
ad stabili-  
tatem.

whiche no volume can compreheſe  
were the ſame by any oratour explicable. ye whyp ſhulde we not be  
cuen determined like men to fight  
for lyfe & death, rather then lyuing  
to ſe that princely dignitie, that e-  
uangelical gouernauice defaced,  
which the very prouidence of god  
hath giuen to vs not to thende we  
ſhuld permit the ſame to be by our  
enemies foſtrished and brought  
to nougħt, but that we ſhulde her  
tuouſlye ſtande in the defence and  
mayntenaunce thereof in all fidel-  
tie trouth and ſinglenes of mynde  
As the lawe of nature, the bonde  
of loue wherewith our native cou-  
treye hath bounde vs, the example  
of the princely dexteritie of our no-  
ble kyngē and his highnes noble  
progenitours. And alſo the verye  
wordē of god in ſo manye places  
both incite and perſwade vs to do

And

And finally lest we shuld be infect  
ours to thinfideles whose magna-  
nimitie I haue here to your parte-  
ly declared, I most tēderly exhorte  
you euен with the wordes of saint  
Paule: let eche of vs possesse his  
bodie in all holynes and honout  
not in sustayninge dishonour as  
thoughe we knewe not god ye as  
though we had no hope, or knewe  
not these thinges that you haue  
herde of the officious and plenti-  
full goodnes of our native coun-  
treye. whiche I doubt not hath ef-  
ficace strengthe and energie to  
chaunge the very cowarde harte  
to be hardie bolde and coragious  
in folowyng the precepte of the  
sapiente Cato, euен to fyght for  
the natyue countrey. And notwith-  
standynge that by the rehersal vn-  
to you of histories of noble men  
this proposition shulde haue the  
more

Strong collection of argumentes,  
for our small lypsar, let this do  
that I haue sayd be vny  
to you for this tyme sufficent.  
**Finis.**



**C**Imprynted at London  
in Aldersgate strete  
by Johannes Herford.  
At the costes and charges  
of Robert Cope dwel-  
ynge in Paules  
churche yarde,  
at the signe  
of the  
Bell.  
Anno dñi.

**Anno dñi.**

1545

અને એવી જગતીની પ્રાપ્તિ હોય કે  
એવી જગતીની પ્રાપ્તિ હોય કે

